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UNITARIAN WORD & WORK

JANUARY 1912

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Vol. 15 | JANUARY, 1912 | No. 4

EDITORIAL

LET us make 1912 the happiest and most progressive year our free churches have ever known.

WE can do it if we will only consent to work all together, minimizing our trivial differences and zealously following the ideals we all hold in common.

IF our business men would take hold of the work of our national societies with the large vision and firm grasp that they display in the conduct of their own affairs, our grave financial problems would be solved. Too often the carelessness or indifference of the laymen indicates that they are deluded into thinking that the societies represent a kind of decaying philanthropy rather than the most important business of the Commonwealth. They are content to keep their national societies in financial straight jackets, when by the investment of a bit of time and money they could be made the most efficient servant of the public good in all the land.

AT no time in its history have the Unitarian churches been so respected either by unchurched people or by our fellow-Christians of other traditions and allegiances. Never in its history has the Unitarian Church been so well equipped and manned. It has more and better church buildings, and is served by as faithful ministers, officers and teachers as at any time in the past. While the giving of money to carry on our enterprises is inadequate to meet the challenge of our opportunities, yet the giving is vastly greater than it ever has been before. Those of our number who are in the habit of expressing grave concern over the condition or the future of our cause must be reflecting some untoward experience of their own rather than considering the larger facts of our condition and progress.

AN epidemic of fault finding has struck the American people. The man who cannot find something to find fault with must be feeble-minded. The colleges, the philanthropies, the churches, the government, the structure of society, are all alike assailed. Naturally, there has developed an eagerness on the part of some irritated administrators to offset these censures by showing results, and one finds but little to choose between the violence of the critics and the haste

and insufficiency of some organization or administrators who feel the sting of criticism and are goaded into superficial or injudicious activity. In recent years the seekers after trouble have found a special mark in the churches. Of course, they have found incompetency and inefficiency in the churches. That is what they went out to find. A professional critic can easily make out a good case against the church and the ministry without leaving his desk. The less he knows about the facts the more vigorous and violent he can be. We like the real reformers and propose to sustain them in every possible way in their necessary and beneficent work, but we have very little use for the amateur reformers who make their living out of criticising the institutions which are doing the progressive work of our civilization.

OUR genial contemporary, *Life,* has announced the formation of a Pessimists' Club. Its qualifications for membership would enable it to include some of the members of our churches or the critics of our associated life. The purpose of the club is to form a combination to resist "the illogical spirit of hopefulness and cheer that seems to possess some misguided people." Its membership consists of (1) *knockers,*—people, that is, who disagree with everything on general principles and like to put their dissent into the form of arguments. (2) *Wet blankets,*—who differ from the knockers in the fact that they say less, but by quieter methods spread the impression that nothing good can come out of anything. (3) *Disaster predicters,*—people who are constantly expecting impending trouble and who can see only collapse in the prospects of our free religious fellowship. (4) *Suspectors,*—those who suspect their ministers and their denominational officers of selfish motives and ambitions of autocracy. (5) *Censors,*—those who make it a point to criticise everything and who are on the lookout for the shortcomings and failures of the churches rather than for the gains and successes. A noteworthy fact about the Pessimists' Club is that there is not a member of it who is any more satisfied with it than with anything that our churches are doing.

A CHURCH cannot exist upon the strength and zeal of any single individual, even the minister. His vitality must have its roots in the hearts and minds of men and women whose ideals he represents and whose hopes he is endeavoring to bring to harvest. The success of a minister is in the main dependent upon the intelligent and persistent loyalty of those who have called him to be their leader. The congregations need not only to support, but also to inspire and to protect their ministers. In almost every secular profession the tendency is evidently toward specialization, but in the ministry the tide seems to be flowing in the direction of all out-doors. Too often the minister is becoming a "jack-of-all-trades." If he is to be able to solve men's intellectual doubts or lift them to a spiritual view of life or utter the truth which shall sound above the discord and noise of the practical materialism or religious indifference of our day, he must be permitted time for study and for thought. Too often now he finds his time absorbed in doing the things which laymen can do better than he can and for which he has not been specially trained. It is true that sometimes a minister claims

time for reflection and study when he only wishes to gratify his own laziness, and sometimes he slips into the delusion that pastoral service is outgrown, but it is more often true that if the congregation leaves to the minister the work that it ought to do, then the minister will have to leave his real and vital tasks undone.

ALL Unitarians are as one in emphasizing the duty of the churches to unite their efforts for the overthrow of industrial wrongs and the upbuilding of civic righteousness. Most Unitarians believe that their churches best help to aid these things by doing the one thing which is essential to them all. That one thing is to educate the consciences of men and women in such fashion as to make them sensitive to the fundamental distinctions between right and wrong, to fill their hearts and minds with the passion for righteousness, to make them more faithful in domestic life, more honest and considerate in business relations, and more loyal to every obligation of citizenship. Only as it is faithful to its spiritual mission does a church achieve its largest social usefulness. Philanthropy and reform often go astray without the inspirations of religious idealism. The way to make the tree of righteousness grow is not by pulling at its branches but by nourishing its roots.

AT the fall meeting of the British and Foreign Unitarian Association Mr. C. Sydney Jones, of Liverpool, spoke with great effect upon "The Next Step in Religion." He urged Unitarians to be true to their character as pioneers. They lived in a materialistic age when many people were missing the great spiritual realities of life. The Unitarians must spiritualize their message, and lead Christianity back to the simplicity and purity of the founders of Christianity. In the sixteenth century men had ventured over the ocean to find a new material world. In the nineteenth century men of courage and sincerity had dared all for the new light of science. Might they not hope for a band of men in the twentieth century who would brave the seas of doubt and trouble to bring back new spiritual light and ideals? Unitarians must be in the front in this work. They must not mind if their churches were not filled. They could act as leaven though their numbers were small. They must go into battle in no half-hearted spirit. What good would a soldier be who went into the fight with one hand on his pulse and a clinical thermometer in the other? They were too fond of taking their temperature. They must break every thermometer. He would give a hint to the editors of their denominational journals. Let them for twelve months print nothing but heroics and encouraging articles. The rest might go into the waste paper basket. Every letter from every dyspeptic minister or layman should go there. No doubt the journals would as a result be half their present size, but never mind! He believed there was nothing worse for a young man or woman than a cold douche from a man who was old enough to be a good deal wiser than he was. As Unitarians they were too modest by far. They had their place in the game as forwards. The world was hungering with spiritual need. If there was a right effort to meet that need, the twenty-first century would look back on the twentieth as the century of the greatest conquest of Christianity.

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

Wherein does the Unitarian Church solve the problem between capital and labor better than the other churches?

Liberal, Mo. O. E. H.

Answer:

As a "church," the Unitarian body does not attempt to solve the problem between capital and labor. Concerning this and similar questions there is among Unitarians the greatest possible diversity of opinion. This is inevitable, because it is the cardinal principle of Unitarianism that it has no centralized authority to enforce matters of belief upon those who are in sympathy with its general aims and purposes.

Question:

The thought of the author of tract No. 257 seems to be in accord with the ideas expressed by Prof. Drummond in the "Ascent of Man." The ideas expressed by Mrs. Eddy in "Science and Health" seem to be different. What is the attitude of the American Unitarian Association towards "Science and Health"?

E. W.

Answer:

The American Unitarian Association is an administrative body and no one is authorized to define any "attitude" in its behalf. Each of its members and each writer of its tracts is individually responsible for his own opinions. It is probable, nevertheless, that wherever tract No. 257 expresses an opinion not in harmony with the teachings of "Science and Health" the great majority of Unitarians would agree with the tract.

Question:

What about Adam's fall? Is it a fact, or an allegory? S. R.

South Paris, Me.

Answer:

I think it may be said that Unitarians do not regard the stories in Genesis as, strictly speaking, either fact or allegory. It is the ancient attempt to explain creation. So far as the Christian dogmas based on these accounts are concerned, Unitarians find them entirely inconsistent with established scientific conclusions.

Question:

If the present trend of thought is towards Pantheism, is it not more difficult to say, Our Father, as Jesus taught us? R. N. A.

Sault Ste. Marie, Mich.

Answer:

I am inclined to doubt the impression that the present trend of thought is towards a logical, philosophical pantheism. There is a certain kind of Christian Pantheism, however, which has been held by many of our wisest preachers and scientists, and it has in no sense weakened the belief in the Fatherhood of God. Indeed the pantheism of the German mystics seems to have carried the sense of Fatherhood to the point of absurdity. Your difficulty is probably one that is involved in a mental prepossession—that of physical Fatherhood. Unitarians have little to say about God as comprehended by the human intellect; but they have a great deal to say about the God-conciousness. The Fatherhood of God is, to most Unitarians, a matter of spiritual apprehension.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — George Hutchinson, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*

F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. B. D. Boivin has resigned at East Bridgewater, Mass., to accept a call to Middleboro, Mass. Rev. A. C. Dieffenbach, late of the Reformed Church in Pittsburgh, has accepted a call to Hartford, Conn. Rev. C. B. Ames has accepted a call to Belfast, Me., and Rev. A. N. Foster, formerly of the Universalist fellowship, to Uxbridge, Mass. Rev. Heber Rice has resigned at Redlands, Cal. Rev. Granville Pierce has accepted a call to Carlisle, Mass. Rev. L. B. Weeks has settled at Westford, Mass. Rev. J. A. Cruzan has taken charge of the work at Salem, Ore.

Finances

During December eighteen churches have sent in their contributions for the national work. Of these, three are new givers, or, rather, contributors which have not been heard from for several years. The banner church is again the Church of the Unity in Springfield, which repeats its noble gift of $1,000. A fine increase is noted in the splendid gift of the First Parish in Milton, always a generous giver to our cause, and which this year nearly equals the gift of the Springfield church. The little church in Winthrop doubles its contribution, sending $20, against $10 last year. Hubbardston goes up from $10 to $15, Rowe from $12 to $15, Petersham from $103 to $122. Waltham keeps up its excellent record. Arlington, in spite of the heavy expense of the improvements on the church property, shows an increased contribution. These gains are partially offset by some small losses among the other givers, but the balance is decidedly on the right side.

Apportionment Commission

The Apportionment Commission has issued its first circular. It should be remembered that this Commission is not an agency of the directors of the Association. It was provided for by the vote of the last Annual Meeting of the Association, but the majority of its members is elected by the Department Conferences. It represents the feeling that the common work of our fellowship is made possible only by the united effort of all our churches and people, and also the belief that each individual church is ready to take its share of responsibility for the national work if it can be shown what its just obligation is. The Commission met in Washington at the time of the General Conference and drafted its communications to the different churches, but each church is expected, with the aid of the data furnished by the Commission, to make up its own mind what its just proportion of the total obligation is. The Commission stands ready to provide literature and collection envelopes and to co-operate in all possible ways with the churches when they are making their annual contribution for the work of the Association.

Purpose

The primary and immediate purpose of the Apportionment plan is obviously to ensure a more adequate and reliable income for the support of our work, but in the achieving of this purpose other beneficent results are sure to be produced. The plan is the expression of the sense of fellowship in our body. The accomplishment of work together, with each church carrying its fair share of the common responsibility, will mean a new sense of solidarity. Co-operation will give to each church larger vision and power. It will lead us individually and collectively to deeper spiritual vitality. It may also be reasonably expected that the adoption of this plan will have its effect in remodeling local conditions, and in training ministers, lay people and children to become partners in the advancement of our cause. It will bring the churches to a more unified efficiency and promote the community of feeling and interest which must precede all permanent endeavor. Another by-product has already appeared in the experience of several churches. The discovery on the part of a church of its own capacity to increase its missionary giving has further discovered a power to increase local giving. The fact is that one chief reason why so many churches so constantly have to face a deficit is simply because wise methods of raising money have never been tried. It is remarkable how much people give when they are shown how to give for a definite purpose and in a systematic and co-operative way.

The Total Apportionment

For the work of the current year the Association requires, in addition to the income of its invested funds, not less than $65,000. A larger sum could be wisely and efficiently used, but this will suffice to carry forward the work on the present scale and provide for the new endeavors which most urgently require sympathy and help.

If the total contribution of the churches is less than $65,000, it will oblige the Directors reluctantly to give themselves to the difficult but obvious duty of cutting down the expenditures to meet the scale of the giving of the churches. Even the $65,000, which is the minimum requirement, means a considerable increase over the gifts of the churches last year. The Commission most earnestly solicits each church seriously to consider what its share is in the common privilege of sustaining this work of religious enlightenment, fraternal good will, patriotic service and spiritual energy, and diffusing the principles of truth, freedom and brotherhood which the Association affirms and represents.

Church Extension

The work of planting and maintaining new churches as centres of influence and of supplementing the insufficient resources of some of our weaker churches will require at least $39,000 of the total sum needed. Of this sum, divided in round numbers according to the budget of the current fiscal year, about $7,000 will be spent in New England, mostly in small grants, to a score or more of churches that need and deserve the sympathy of their fellow-workers. Some $10,000 will be expended in aid of some sixteen new churches and missions in the Middle States and in the Province of Ontario. In the Western States some $5,000 will be needed to care for a dozen causes such as the young and promising move-

ments at Dayton and Youngstown, Ohio, and to forward the work of older societies like those at Mount Pleasant, Mich., and Topeka and Wichita, Kan. In the South there is need of $4,000 to carry on the work at Richmond and Highland Springs, Va., at Jacksonville, Fla., at Memphis, Tenn., and San Antonio, Texas, and to support the devoted ministers who serve the circuits in Eastern North Carolina and Western Florida. The new churches of the Rocky Mountain region call for another $3,000, which will care for the interests of our cause at centres like Colorado Springs and Fort Collins in Colorado, Boise in Idaho and Great Falls in Montana. The rapidly increasing interest in our principles on the Pacific coast and the swift advance of our churches there require at least $7,000. In the Canadian Northwest $4,000 is called for to promote the endeavors of our new churches in Winnipeg, Man., Calgary, Alberta, Vancouver and Victoria, B. C., and to open new fields of service in that fast growing region.

Other Needs

Eight thousand dollars is required for the diffusion of our principles through the printed page. The books and pamphlets which bear the words of our prophets all over the world still possess a mighty leavening power and have been a great influence to bring about the rapid change in the theological climate which we everywhere observe. The free tracts of the Publication Department and the free bulletins of the Department of Social and Public Service have, through the Post Office and Church Door Missions, an annual circulation running up into the hundreds of thousands. Nearly a thousand packages each month go out from the Association's shipping-room.

An equal sum is needed for educational work conducted by the Association. No one has ever discovered any better way of influencing American thought and life than by maintaining schools and establishing churches at the academic centres.

At least $6,000 is immediately needed for the support of our missionary endeavors among our fellow-citizens of foreign origin and speech. This modest sum enables the Association to maintain ministers and workers among the Norwegians, the Swedes, Danes, Finns, Icelanders and Italians, and to print literature illustrating our Unitarian principles in the languages of these people and also in French, German and Spanish.

The activities of the Department of Social and Public Service are now carried on at an annual expenditure of less than $4,000. At this small expense the efforts of our churches for civic reform, social betterment and community upbuilding are energized and correlated, and the united forces of our free churches are brought to the aid of all the causes and organizations which make for righteousness and peace.

Japanese in Oakland

The movement on behalf of which our Japanese friends in Oakland, Cal., sought the aid of the Pacific Unitarian Conference and of the American Unitarian Association last spring has crystallized very satisfactorily into the "Japanese Unitarian Church of Oakland." The society has taken a house at 252 Fifth St., Oakland. Informal meetings have been held there for about three months, with Sunday

evening services led by Rev. H. Aoto, lately of the Pacific Unitarian School for the Ministry. The formal opening service was held on the afternoon of Nov. 26th, with a good attendance. Rev. Bradford Leavitt, Rev. W. D. Simonds, Rev. E. M. Wilbur and Rev. K. Uchida, a Buddhist priest from San Francisco, took part, and many interested Unitarians attended. Mr. Aoto is being assisted by Mrs. Aoto and by Mr. K. Mori, a student at our theological school. Besides holding religious services Mr. Aoto desires to develop the house as a social centre. He has gathered a boys' club and is starting classes in English.

Department of Social and Public Service

On the 2d of November the Secretary started on a five weeks' journey through the Middle West, in the course of which he visited twenty-five of the principal cities, including the seats of five State universities. The first stop was at Detroit, which he was particularly glad to see, because a hundred years ago a wise and far-seeing Mayor induced what was then a raw and crude frontier town to adopt a rational city plan. At a time when the cities of the Atlantic seaboard had not even dreamed of such a thing, Detroit fixed the lines of its future development which are now making it one of the most beautiful cities of the country. This early Mayor may or may not have been a Unitarian, but he has many spiritual descendants in the Unitarian church who are interested in all kinds of service for the common good. The Secretary addressed a large gathering of them in the church parlors, and explained the work of the social service committees which are being formed in so many of our churches. The first Sunday of his absence he spent in Ann Arbor, where he preached in the morning and spoke to the Y. P. R. U. in the evening. This last was a notable meeting of sixty young people, of whom four-fifths at least were students in the State University. At Toledo there was a request for an address on housing; indeed, this is a live topic in nearly all Middle Western cities, for all have slums and few or none have any adequate housing regulations. In a hurried half hour inspection of the river district in one of the beautiful Iowa cities conditions were found which demand immediate and drastic action on the part of the health authorities. Thousands of people are living on the river bottoms in Davenport, Des Moines, Sioux City and other prairie towns in dilapidated shacks without proper water supply or sewers or sanitary conveniences. In Des Moines, Rev. Mr. Martin has been appointed one of a commission to investigate and report on the local situation, and there is a great opportunity for our public-spirited church people in many places to take the initiative in similar movements. The Secretary had a particularly pleasant time in Minneapolis and St. Paul, because the number of people in the churches from Maine, Vermont and the vicinity of Boston made him feel that these two towns were, as someone expressed it, the second largest city in New England and that he was at home. In Chicago he attended some of the sessions of the conference for the prevention of infant mortality and a meeting of the directors of the National Housing Association. He was in Milwaukee on the day that Mr. Greenman opened a new gymnasium in the parish house of the First Church. Few churches

have so impressed themselves upon the civic life of their communities as has the church in Milwaukee, and to study its calendar is to realize that it is living up to a high ideal of civic obligation. Besides preaching in Ann Arbor the Secretary also preached in the university towns of Madison, Wis.; Iowa City, Iowa; Lincoln, Neb., and Urbana, Ill. The church in Madison has recently opened a beautiful and perfectly appointed parish house, the gift of Dr. Vilas, which will enable it to get into more intimate connection with the student body than ever before. In Iowa City a good congregation in the most attractive little church greeted the visitor. The evening Y. P. R. U. meeting was omitted to afford opportunity for all to attend a mass meeting in the Methodist church under the auspices of the Iowa State Conference of Charities, at which he made one of the two addresses, and the next morning he lectured to a hundred and fifty students in the sociology divisions of the university. At Lincoln on Saturday night he met a group of people at the house of the president of the board of trustees and told them what Unitarian churches in the East are doing in the way of public service. A particularly interesting meeting was that of the social ethics class on Sunday noon, where the Secretary spoke and the discussion by the members continued until the leader told them it was time to go home. At Topeka he went from the train to Washburn College, where he met the students for an hour in Professor Fiske's divisions in sociology, and then addressed the college at the noon prayers. A snow storm and a bitter wind made the evening meeting at the church a subject for doubt, but the gathering of interested men and women proved that it takes more than an ordinary storm to quench the ardor of a Western Unitarian. At Lawrence a number of mild Socialists made lively the discussion of the address on the Christian Social message. Twice the visitor met the men of parishes by themselves; at St. Louis at a dinner at the Mercantile Club, where the men of both churches gathered to meet him, and in Indianapolis at a luncheon at the Commercial Club. Space will not permit any detailed account of the many courtesies which the traveller received from both ministers and laymen, nor of the meetings which he addressed, nor of what the churches are doing for the common good, but he returns with the conviction that in every one of them there is a group of people who have a vision of a large social duty and who are doing their best to make their churches powerful influences for good in civic and social life.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk*. Office hours 9.30 A.M. to 4 P.M.

Christmas rejoicings and the season of fairs and bazaars being generally over, the Alliance should be ready now to take up other important work and justify its existence as an organization.

At the risk of repeating what is already too familiar, but which can hardly be said too often, the first and fundamental reason for an Alliance was that "by union the religious life of all might be quickened, not only that of ourselves and those immediately about us, but of all whom our influence can be made to reach."

Herein lies the difference between the Alliance and the Woman's Club, for the Alliance is an organization where the religious element is brought into all matters of consideration and where women can meet together and prove that they mean something by thoughtfully trying to establish the great principles underlying every worthy activity of any club. Too often our branches meet together to have a social time, emphasizing too prominently the fellowship which is urged in our by-laws; too often the members gather solely to listen to an address by some invited speaker or generous minister.

It is true that methods must differ in different places and branches are independent in their methods, but it may be suggested that an Alliance meeting should be a place for discussion and action; for consideration as to the best way of carrying out the objects for which the meeting is called. *How* shall we quicken the religious life? *How* shall we disseminate information regarding matters of denominational interest? How can *we* be more useful? How can we make *our* church more effective? Let us *talk* together about these things and only occasionally ask some expert to help in our deliberations.

A friend of the Alliance who believes in its ability to increase in power and efficiency, suggests that this year we make it a special task to add 7,000 names to our list of members, that 1912 may show the Alliance to be 25,000 strong. An appeal to do this, he writes, will increase our membership largely, and better still, the effort to secure more members will increase the life and consecration of those already belonging. A concerted plan to do this would doubtless have great results. Let each member find one more!

The exchange of gifts for fairs and sales has generally been very pleasant and salutary for both giver and receiver. Articles both useful and pretty have carried new ideas to the branches as well as brought in money. But occasionally it has served only to dispose of some useless and unsalable things under the guise of a gift. Attention is called to this with regret, for only a thoughtless committee would pay postage or expressage for shop-worn,

tumbled things unfit for home use and thereby spoil the original idea of a friendly *exchange*.

The meeting of the Executive Board on Dec. 8th was unusually well attended, with twenty-four present.

A new branch at San Antonio, Texas, was reported, and friendly letters should be sent to Mrs. F. J. Kearful, 2108 Monterey St.

The names of Miss Mary E. Noyes, Miss Catherine E. Shirley and Mrs. Joseph Shattuck have been placed In Memoriam.

The work of the Cheerful Letter Exchange was reported as increasing, a committee having been formed at Neponset, Mass., and the branches at Stoneham and East Boston beginning work. A recent visit to Wilton, N. H., gave much pleasure to the chairman of the Exchange and doubtless profit to the branch. Mrs. Rees, the member in charge of the Library Department, has been obliged to resign.

The Board voted that a committee on Printing should be appointed, to whom all matters of printing should be referred. This committee shall get competitive estimates on all printing involving an expense of more than twenty-five dollars.

Mrs. G. S. Garfield, Humboldt, Iowa, was elected Director for Iowa.

Reports were due from the South and Rocky Mountain sections.

The Vice-President for the South being present said: "It affords me great pleasure to meet you again face to face and tender to you verbally the greeting and good will of the Southern branches, representing a small number perhaps, but a most loyal, faithful band of workers for our liberal faith. You heard in part, last month, of the great distances between the branches and the complete isolation that surrounds each one and so can grasp more fully how precious this Unitarianism is to them and their consequent loyalty to it. Each branch is struggling to assist in keeping a liberal church open in its own town, that the members may have the privilege of worshipping according to their own belief and helping others to do so, trusting that by keeping one liberal church open, it may in time lead to similar liberal pulpits throughout the vast section of country where there are many noble souls longing for such a church."

Louisville, Kentucky, with 72 members, is the strongest branch in the South. Holds meetings three times each month and does a large amount of philanthropic and charitable work. Has enlarged and refitted the kitchen at a cost of $300. In this the Junior Alliance has joined. A very active Post Office Mission reports much done in various ways, as "finding two book stores willing to take literature for distribution, placed 496 sermons there!"

The Highland Springs Virginia branch has increased its membership. Has had a successful year despite a hostile environment and some disappointments and faces the future with hope and courage.

Richmond, Virginia, reports its branch still small and its efforts must be confined to raising money for local expenses. "The pleasantest thing we did this year was to entertain the delegates from the Washington Conference, who visited us in October."

The Charleston S. C. branch has held readings, study class and business meetings and sent delegates to Washington.

At Atlanta, Ga., the branch is busy but "burdened by having no minister, which is trying to any branch."

Chattanooga, Tenn., sent pastor and wife as delegates to Washington and

continues work on regular lines.

Memphis, Tenn., is much encouraged, having once more regular services, with a minister to reorganize and stimulate the church.

Oklahoma City, Oklahoma, like Atlanta, is without a minister, but has been much encouraged by the visit of Mrs. Davis, the corresponding secretary of the Alliance.

The branch at Dallas, Texas, also enjoyed a visit from Mrs. Davis which "will be an inspiration to us to do better work this year than we did last." A Post Office Mission under Miss Spalding is doing well, the committee composed mostly of young ladies, who voluntarily contributed eleven dollars to carry on the work. N. B.—Miss Spalding has been very successful in the work of pioneering for better religious institutions in Texas. As a result of her earnest efforts there is a liberal religious organization of fifteen members in Marshall, Texas.

New Orleans, Louisiana, now combines all its work and holds one all-day meeting each month. A printed statement of the various activities undertaken by nine separate committees shows "a fine and noble array of high endeavor for the advancement of Unitarianism, for the promotion of good fellowship and for solid and useful humanitarianism."

The report of the chairman of the Southern Committee follows:

During November the corresponding secretary and the chairman of the Southern Committee visited six of the preaching stations (five churches) in North Carolina, *i. e.*, Pink Hill, Swansboro, White Oak, Bear Creek, Shelter Neck and Gufford's Branch, besides visiting the two schools, at Swansboro and at Shelter Neck. We found a large audience at Pink Hill, and at Swansboro held a memorial service in honor of our good friend, Mr. C. B. Frazelle, whose death occurred in October, and who is greatly missed from the little band at Swansboro. He was always intensely interested in the church there and in the Emmerton School, to both of which he gave faithful and loving service. Good numbers attended all the services except at Bear Creek, where a heavy rain storm prevented. Both Mr. Key and Mr. Cowan were at the Shelter Neck and Gufford's Branch meetings. Mr. Key was at all the other services in his own circuit as well. Mrs. Davis was also present at one of our "Saturday nights," at Dix House, where the young people gather for an evening of games and songs.

Leaving North Carolina, we visited the Alliance branches at Charleston and Jacksonville and then spent ten days in the Florida circuit, going first for a service at East Bay, then Apalachicola, East Point, Rock Bluffs and Bristol. Driving back twenty miles across country we reached Greensboro and then for a Sunday service at Faceville, which was held in a schoolhouse, instead of at the church, as being more central, and almost the whole neighborhood came out. In the evening a service was held at Mt. Pleasant schoolhouse full of attentive listeners. We found at every place people who were interested in our message, so different from what they hear elsewhere. Many among the people are searching for a more reasonable faith, something they can believe, for many have lost faith in the forms so long presented to them. *This* is *our* opportunity and duty.

We found Mr. McHale well informed, versatile to an unusual degree, thoroughly interested in his work, and always heartily welcomed to the homes.

At Bristol the people come to hear him and fill the church—indeed, the same is true in each place we visited. We are fortunate to have his services.

Owing to the many serious accidents and the overwork of the past few years here in the North Carolina circuit, Mr. Key has been obliged to take an enforced rest, and went North in November. Since that time he has spent two weeks in a hospital and undergone an operation which, with the rest, will give him a new lease on life it is hoped. He will be gladly welcomed back by his many friends in the circuit.

The two schools are progressing well, and all the teachers are taking great interest in the work.

The Vice-President of the Rocky Mountain section, in a brief report, says, "Altogether our branches were never so much alive or so encouraged as this year." All have resumed the winter's work and most of them are in the midst of Christmas sales. At Denver, Colorado, the branch has assumed the payment for new lighting fixtures in Unity Church, which amounts to nearly three hundred dollars.

From Great Falls, Montana, came the word that "the outlook for our Alliance has never been so promising as now." Two meetings each month are held at the recently completed Church House, two members acting each time as hostesses. Two hundred and seven dollars have been contributed towards furnishing this Church House. Twenty-five dollars has been given to the Children's Playground Association and other civic enterprises claim attention.

The Director for Colorado sent an account of a meeting of the Rocky Mountain Associate Alliance held at Greeley, Colorado, on Oct. 20th; Denver, Greeley, and Fort Collins were represented and letters read from Pueblo, Colorado; from Ogden and Salt Lake City, Utah; from Butte and Helena, Montana, and from Phoenix, Arizona. A paper by Mrs. Keezer, giving an account of her visit in the East among the Eastern churches, was much enjoyed. Music and luncheon made the day a pleasant one and a new list of officers was elected.

Members of the Alliance visiting New York will like to know that the next meeting of the New York League will be held on Jan. 5th, 1912, at the Lenox Avenue Unitarian Church, corner of 121st St. An unusually interesting programme is announced, with Mrs. Peterson to speak of Dix House as a Social Centre and Mr. Key to tell about circuit preaching in North Carolina, followed by an address on "Unitarian Churches in College Towns," by Rev. Henry Wilder Foote, secretary of the Department of Education of the American Unitarian Association. The session opens at 11 a. m.

The New England Associate Alliance will hold its midwinter meeting at West Newton, Massachusetts, on Jan. 18th, 1912, at 10.30 a. m. The morning session will be filled by papers by Alliance members on the general subject *"Service,"* followed by Rev. W. I. Lawrance on "Consecration." A luncheon will be served, for which tickets at 25 cents will be sold, this being a departure from the usual box lunch.

The Church of the Disciples branch meets in the parlor of the church, corner of Jersey and Peterborough Sts., Boston, at 10.30 a. m., on the second and fourth Tuesday of each month. The coming months will be devoted to the consideration of Prof. Emerton's

"Unitarian Thought." Visitors are welcome at any of the meetings, and all such are requested to introduce themselves to the officers.

Our friends of the British League, following the lines of the Committee on College Girls of the Alliance, have a Look Out Section, which is sending out circulars asking people for the names and addresses of friends moving from one place to another and especially of those going out of the country, that they may be welcomed in some church of their own faith where they settle.

A new Church Hall which is to be part of a complete scheme for a church has just been opened at North Finchley, London. The whole movement has been of great interest to Unitarians everywhere. Starting a little over two years ago with open air meetings by the Unitarian Van Mission, services have been held regularly and a permanent home finally secured under many difficulties. As no suitable place could be found for meetings, it was finally resolved to build a Hall and Schoolroom. "Three different sites in succession were selected; as to two of them the price had been arranged and details settled, but in each case the negotiations were broken off by the owners as soon as it was known that we intended to build a Unitarian church upon the site." Even in the place where they last met they could only hold services on the condition that no announcement of them was published in the local papers. Such conditions show that all the work of an Alliance in "disseminating a knowledge of our faith" is still needed.

Several changes in addresses are to be noted.

Mrs. W. S. Hume, 15 Shackford St., is now the secretary of the branch at Eastport, Maine; Rev. Mary T. Whitney is secretary of the branch at Montague, Mass.; Mrs. T. T. Speer of Passaic, New Jersey, has charge of Cheerful Letter work in the New Jersey Associate Alliance; the address of Miss Ethel Potter, director for Wisconsin, is 230 Oneida St., Milwaukee, Wis.

The officers of the new branch in Stoneham, Mass., are: President, Mrs. J. B. Pearson; secretary, Mrs. George A. Barrett; treasurer, Mrs. F. E. Nickerson.

The branch at San Antonio, Texas, reports Mrs. E. M. Hight, 237 Patterson Ave., as president; Mrs. F. J. Kearful, 2108 Monterey St., corresponding secretary; Mrs. W. E. Hiezel, 1201 Magnolia St., treasurer, and Miss Helen Garrison as recording secretary.

From Mrs. Laura Hallett of Boston the Alliance has received volumes of *The Cheerful Letter* from the beginning, very handsomely bound. This generous gift is most opportune, as the necessity had already arisen to put the back numbers of the little paper into some form for preservation, and Mrs. Hallett has the thanks of all who may visit headquarters.

The Harvest Fair, held under the auspices of the Branch Alliance of the First Parish, West Roxbury, on Nov. 23-24, had the unique feature of an Opening. At the hour appointed, 1 p. m., all articles were arranged on the tables and covered. Attention was called and the president said as follows:

"The day and the hour so long awaited is at hand, and the word 'Fair' we have toyed with for months awakened in me a wonder as to just what the word meant. Among other

meanings this one appealed—'without a blemish,' and again, 'place where buyer and seller meet on equal terms,' and so to-day we come; we with our goods, and our customers with their coin. I have taken the word 'Fair' as an acrostic of what we all desire:

F—Financial returns, so much to be desired.

A—Attainment, of the results you now see.

I—Industry, that has made all this possible.

And at the close—

R—Realization of all our hopes."

Mr. Meredith was then called upon to open the fair, and after relating an appropriate story, announced the fair to be formally in session.

We have once more to record with sorrow the loss of a prominent Alliance member and friend. Mrs. Kate Gannett Wells, whose death occurred on Dec. 13th, after a short illness of three days, was for many years vice-president for New England, and no name has been more familiar in the Alliance.

From her early religious and intellectual training and a large acquaintance with men and books, she brought to the Alliance a knowledge of affairs and a mature judgment which were of great value. As chairman of the Committee on Appeals she gave much time and thought to matters requiring both discernment and a judicious decision.

Mrs. Wells' work for education is known everywhere. A large share of that was done for the Sunday school, where its influence will be lasting. In this, as in whatever she undertook, were shown her marked characteristics, strong convictions and indomitable industry.

A kind-hearted, most hospitable friend has left us, and we would leave for those who come after us, this tribute to a strong, brave, generous and true woman.

The appeals stand thus:—

Northumberland, Pa.	$27.00
Eugene, Ore.	592.00
Duluth, Minn.	295.00
Winnipeg, Man.	434.00
Victoria, B. C.	408.00
Montague, Mass.	303.00
Urbana, Ill.	274.00
Warwick, Mass.	209.00
Green Harbor, Mass.	130.00
Meadville School	37.00
Pacific School	125.00

The next meeting of the Executive Board will be held on Jan. 12th, 1912. Reports are due from Middle States and Canada.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

The School and the Church

What relation should the school bear to the church or parish? How should its work fit in with the general scheme of things for which the larger organization exists? Should the school be supported by the church or left to its own resources? Should the church govern the school or leave it to independent action? Are the purposes for which church and school are carried on identical or different? In what ways can they be co-ordinated and work together for a common result? To some, such questions may seem superfluous; to others, possibly startling. It should be remembered, however, that the modern Sunday-school movement was not originated by the church, was at first violently opposed by it, and is to this day regarded with suspicion by many prominent in church circles.

There are two ways in which the Sunday school may be considered. It may be looked upon as preparatory to church membership, or it may be regarded as a separate institution, doing its own work. If considered in the first of these ways, we are confronted with the fact that by no means all those who are enrolled in the school become thereafter active members of the church. If considered in the second, it may fairly be asked whether our schools do have such organization and discipline as will accomplish all that is to be desired.

In any attempt to solve the problems thus presented, it is well to get clearly in mind the real purpose for which both church and school exist. Certainly they do not exist for themselves alone, so that the mere gathering of a large school or a large church is sufficient evidence of success. No organization justifies itself, but demands for its justification a larger object. School and church exist, broadly speaking, for the promotion of religion, and religion is given for the development of life. "The church exists for the purpose of producing the best men and women in the world" is a statement of a Methodist bishop, which it would be hard to improve. If, then, both school and church have a common purpose, that of developing human souls, it should be true, on the one hand, that each may work independently of the other, and, on the other hand, that each will do its best work in closest co-operation with the other.

The School of the Church

To secure the best results, then, church and school should be in the closest possible relation. The children of to-day are to be the church of to-morrow, as we familiarly say. If, therefore, the church is to continue, it must foster religious work among those who have not yet reached maturity. That the young people in the parish shall grow up into noble manhood and womanhood is no doubt a matter of greater importance than that they should grow up as members of the church. But if they have been properly trained in youth, the probabilities are that they will find their place in the larger organization, and if they are to use their religious training to its best purpose, they should find in

the church their best opportunity. The church is, then, justified in looking to the school as its natural recruiting ground, while at least one test of the efficiency of both school and church may be found in the number of youths who pass from the one to the other.

The two should, therefore, be treated as one enterprise, the older and maturer body exercising a guiding influence over the other. The superintendent, officers and teachers should be elected at the parish meetings, or appointed by the standing or prudential committee. All matters of financial support and school discipline should be cared for by the same governing authority. To the objection that a given church may not be financially able to contribute toward its school, it may be replied that that does not in the least alter the case, since it is the moral influence of the support, more than the amount given, that is of value. Where the school is able to meet its own expenses, it might make a contribution to the church equal to or greater than that which it receives. Thus the church would still maintain its attitude of responsibility and the members of the school would be educated from the first to care for the welfare of the church.

Of greater importance than the financial support of the school by the church is its moral support. Much of the failure of our Sunday schools to accomplish the highest results is due to the habitual absence of the older people. Children who meet their parents and other adults going away from the school as they go toward it, gain the impression that the school is only for children, and is not of sufficient importance to justify the attention of their elders. Religious culture is as largely the result of contagion as of instruction. The child who sees his father or mother in the school, or perhaps reading the service in the desk, will receive an impression that may be worth weeks of the most devoted teaching.

In many places, churches have appointed committees on the Sunday school, whose duty is to be present at its sessions, rendering any assistance possible, and reporting back to the church regarding the school's needs. The same is true of Alliances. It may be set down as a rule that where the church is found in the school, the members of the school will later on be found in the church. Bishop Vincent's ideal, "The entire church in the school, the entire school in the church, and everybody in both," admirably sums up the best possible situation.

Much can be done, also, in bringing the members of the school into the church by a right organization of the school, making church membership the final promotion of the pupils, as much to be expected as is the promotion from grade to grade in the school itself. As in secular education, the high school sometimes invites members of the grammar school to special exercises in its rooms, and the colleges take cognizance of the high schools, —the next higher institution of learning being thus held before those who are in the lower grades—so in religious work much may be accomplished by so organizing the school and church that pupils will be promoted from the cradle roll to the primary, from the primary to the intermediate, from the intermediate to the adult, and from the adult into church membership.

The School in Itself

It still remains true that a large proportion of the pupils who attend the

Sunday school do not become members of the church. Obviously, these need consideration. Let us revert again to the statement that the school as well as the church exists for the purpose of developing character, of "making the best men and women in the world." From childhood to maturity, therefore, the school should aim at the development of character. Much of the inefficiency of the Sunday-school movement may result from the failure to perceive this fact,—the school being treated too exclusively as a recruiting-ground for the church.

What training, then, should the school provide? There seem to be two essentials in the life of highest efficiency which it should promote. One is an aptitude for religion; the other, a desire to be of the highest service to the world.

An attitude of reverence toward sacred things is an indispensable factor in the making of the highest life. But what reverence can we expect our young people to have in their later lives if, during the period of childhood and adolescence, religion has been presented to them in a way not inspiring respect? Schoolrooms disorderly, often untidy, ill-fitted to their intended uses; text-books and other appliances as they may happen to be provided and without careful selection or in ample quantity; teachers sometimes present and sometimes absent, treating their work as though it were of slight importance; the devotional service conducted in a lifeless way, or even without effort to secure the attention and co-operation of the pupils, —in a word, a school allowed to take care of itself, without efficient direction, can have no other effect upon the sensitive mind of childhood than to stamp it with the conviction that religion, the church, and all that men count most holy, are of slight importance. The idea that "anything will do for the children," mistaken everywhere, is here a disastrous error. Let the members of the church co-operate with the officers and teachers of the school to secure for our young people a proper atmosphere in which to develop, sending them forth into the world with such training that they will ever carry with them that respect for sacred things which will save them in the time of trial and make them efficient in all good works.

A child in one of our Unitarian Sunday schools recently told his mother that he liked his minister "because he seemed to have so much respect for God." It is precisely that respect for sacred things which children are capable of appreciating and which, if instilled into their characters, will serve them effectively in later years.

The other essential of a right life is a desire to be of service in the world. This, too, can be inculcated in the Sunday school. There seems, indeed, to be a special demand that it be there developed. In our homes, in our public schools, and in society in general, our young people are in danger of being given a wrong attitude toward life through the bounty of the provision we make for them. Many earnest teachers of the young have expressed a fear that we are undermining character and unfitting the rising generation for the duties of life by the very means we are using for their development. It should be the business of religious teaching, therefore, to point out to the young people the fact that we are here "not to be ministered unto but to minister," and to show them the ways in which they can be of service in the world.

Some of our Sunday schools are or-

ganized and even graded in ethical training as carefully as in religious instruction. The youngest children in the school are shown how they can be of service to others of their own age, the kindergarten class contributing, for example, toward a kindergarten for blind babies, while with each promotion from grade to grade a change in the philanthropy is made to correspond with their own advancement. This development of a curriculum of ethical activities has not yet been worked out in Sunday schools of any denomination with sufficient care, while the majority of schools seem to have no provision for culture along this line. Such a development of method and of activity might well be a forward step to be taken in the near future.

The school and the church are not two, but one. They have a common purpose. They should work together to make the best men and women in the world, and so to bring in the Kingdom of God.

A New Kindergarten Manual

The Sunday School Society has just issued a new manual for kindergarten classes, entitled "The Children's Sunday Hour of Poetry and Song." It contains lessons for the possible five Sundays in each month, from October to June, inclusive. There is a programme for all the days that gives unity to the lessons, certain songs and exercises being invariably used. For each day there is provided, in addition, a Bible verse, a brief Bible selection, suggestion for a Nature talk, hymns, and a fully-told story. Each month is given further unity by having a common theme running through the lessons, the theme for October, for example, being "God's Care"; for November, "Thanksgiving"; for December, "Giving," etc.

The authors of the book, Mrs. Sara Bullard Moffatt and Miss Julia A. Hidden, have had long and successful experience in Sunday-school work. Mrs. Moffatt (widely known among us as Miss Bullard) was for many years in charge of the kindergarten work in the First Parish, Hingham. The stories in this book have been tested by her in that school. Given here in full, they can be memorized by teachers of less experience, who will thus have at their disposal the work of one whose mastery in this art is well known. Miss Hidden, who has furnished the music, has also tested every song in actual use and found it "always easily sung, and sung with spirit, by the children." A list of Wilde's and of the Perry pictures is appended, giving the publishers' numbers of from one to seven pictures suited to each lesson.

The book has 135 large pages, is substantially bound, and costs two dollars per copy. It is intended for teachers only, and is not to be placed in the hands of the children. It is the most complete manual for kindergarten work in the Sunday school that has come under our notice.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYES FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors' Monthly Meeting

The fifth regular meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, Dec. 5, 1911, at 2.30 o'clock.

President Ferrell presided, and there were present: Mr. Bates, Miss Cline, Mr. McMurdie, Miss Simmons and the secretary.

The secretary's minutes of the last meeting were read and approved as read.

The treasurer then presented the bills for the month.

Voted: That the bills be paid.

Voted: That the telephone bill be paid when presented.

The secretary's report for the month of November was presented.

Voted: To accept this report.

The Finance Committee reported through Mr. Bates, the chairman, that notices had been sent out to the unions and returns are now being looked for. Ways and means were then discussed at some length.

Voted: To accept the report of the Finance Committee with thanks.

In the absence of Miss Floyd, the chairman of the Fair Committee, Miss Cline, the secretary of the fair, reported in detail.

Voted: To accept this report.

Voted: To extend a vote of thanks to Miss Floyd, Miss Cline and Mr. McMurdie for their efforts in making the fair such a success.

Letters were read from Mr. James E. Odlin of Lynn, Mass., the president of the Wiers Unitarian Grove meetings, with reference to the meetings next summer.

Voted: That the chairman appoint a committee of five from the Board of Directors to take this matter into consideration.

A letter was also read from Rev. Edwin M. Slocombe of Augusta, Me., tendering his resignation from the District Committee of New England (except Massachusetts).

Voted: To accept the resignation of Mr. Slocombe with regret.

Mr. Bates reported on the meeting of the Universalist Young People's Christian Union on Social Service that he attended Sunday afternoon, Nov. 26, 1911, in Boston, Mass.

As there was no further business, it was voted to adjourn.

GRACE R. TORR, *Secretary.*

Boston Federation

The semi-annual meeting of the Boston Federation was held at the First Unitarian Church, Hyde Park, Mass., Sunday, Nov. 26, 1911, under the auspices of the Theodore Weld Union of the church. The afternoon meeting opened at 4.30, with a devotional service conducted by Rev. Louis C. Dethlefs, who extended a hearty welcome to the federation on behalf of the Theodore Weld Union.

The president, Mr. Frank E. Cook, conducted the business session, and the reports of the officers and committees were given. The roll call showed an attendance of 147 delegates.

The speaker of the afternoon was

Rev. Albert J. Kennedy, who took for his subject "Social Settlements." Mr. Kennedy began with a history of the growth of settlement work, showing how the need for the same had arisen with the development of the modern industrial city. He traced the movement from its inception in England to its spread through America to the present day, and showed how the attitude of the world toward such institutions has changed, resulting in a complete reorganization of former methods into a more humane and sympathetic treatment of the needy.

During the hour from 6.30 to 7.30 supper was served by the local union in the vestry of the church.

The evening service was conducted by Mr. Dethlefs, and the music furnished by the choir of the church, Mr. Edward Payson True, organist, and Miss Mildred Byrnes, soloist.

Rev. Joseph H. Crooker, D. D., gave the address for the evening, his subject being "Temperance." Dr. Crooker's sincere interest in his subject and his oratorical fervor made a deep impression upon his hearers. He had at his command a wealth of statistics and vivid illustrations that convinced all of the crying need of a remedy for the liquor curse.

The service closed with Dr. Crooker's benediction and a responsive chant by the choir.

NATALIE IRVING, *Secretary.*

Pilgrim Federation

The annual business meeting of the Pilgrim Federation was held in Unity Church, Brockton, Mass., Friday, Dec. 8, at 7.45 p. m.

Mrs. Holmes, the vice-president of the Brockton Union, opened the meeting with a short service of song, prayer and responsive reading. The meeting was then given into Mr. Ryder's charge.

The secretary's report was read, corrected and approved, while the treasurer's report was omitted.

Voted: That a committee of three retire to bring in nominations for officers for the ensuing year.

Reports were heard from Brockton, West Bridgewater, East Bridgewater, Bridgewater, North Easton and Whitman. Mr. Merrill of Whitman spoke of a new society there which had just been formed, with an attendance of from fifty to one hundred; this society became members of the Pilgrim Federation.

The Fair Committee reported that our table cleared nearly $200—the exact amount not yet being known. The Play Committee has chosen a play for the federation members to present and intends to start immediately after Christmas. The committee is to assign the parts rather than the local unions.

Rally Day is to be held some time in January, the Executive Committee having no speaker promised; all the Unitarian churches in the vicinity are to be invited.

Voted: That the Federation make Rev. Dudley H. Ferrell a Life Member.

A letter was read from the Y. P. R. U. upon which no action was taken.

The following officers were elected for 1912:

President, Miss Eula Faxon of Brockton.

Vice-President, Rev. E. B. Maglathlin of West Bridgewater.

Secretary, Miss Helen I. Keith of North Easton.

Treasurer, Mr. Harold King of Bridgewater.

Executive Committee, Mrs. Herbert Holmes of Brockton, Miss Irene

White of North Easton, Miss Alice Ryder of West Bridgewater, Miss Eleanor Bragdon of Bridgewater, Miss Grace Keene of Whitman, Miss Maude Magoun of East Bridgewater.

After adjournment a social hour was enjoyed by all present.

HELEN I. KEITH, *Secretary.*

The Channing Federation

The Channing Federation held a meeting with the Samuel Longfellow Club of Fall River on Sunday, Dec. 10.

The meeting was called to order by the president, Mr. Arthur W. Sampson, followed by a devotional service.

The principal address was given by Rev. Dudley H. Ferrell, president of the Young People's Religious Union, Incorporated, and proved to be an inspiration to all who were fortunate in hearing him. He presented many new ideas and suggestions whereby the young people's organizations might broaden their work.

The president appointed a Nominating Committee, and it later reported as follows, the officers as nominated being elected:

President, Mr. R. C. Lowell, Providence, R. I.

Vice-President, Mr. Victor Baxter, Newport, R. I.

Secretary, Miss Florence L. Cowles, Norton, Mass.

Treasurer, Mr. Everett White, Taunton, Mass.

Voted: That each young people's society be assessed seventy-five cents.

A vote of thanks was extended to the retiring officers of the federation and to the Samuel Longfellow Club for its entertainment.

Respectfully submitted,

FLORENCE L. COWLES, *Secretary.*

Neighborhood Meetings

Besides the Federation meetings to which many of our unions have access, nearby societies would doubtless find much mutual help and inspiration in holding neighborhood gatherings from time to time. During the fall and early winter such meetings have been successfully held in Wollaston, Littleton and other places in eastern Massachusetts.

Contributions

The annual budget of the Finance Committee has now reached all our unions, and we bespeak for it the earnest and most painstaking consideration. The committee has spent considerable time in its compilation and thoroughly believes that when the unions know our needs they will respond as generously as they can. A large sum of money has already been pledged for the work of student assistants and this obligation must be met; to make this possible the various young people's societies will, of course, be expected to contribute their share.

Pledge cards were enclosed for the convenience of many, and it is confidently hoped that these may be promptly returned with the pledges noted. Let every president and secretary see that the contents of this letter be brought to the attention of their respective societies and that a goodly contribution be sent.

Why not take up a special collection in your union for this object? Or better still, appoint a committee to present an entertainment—a play or a musicale, perhaps—the proceeds to be devoted to this very work of the student assistants in college towns? Will not every union do *some* thing or at

least write notifying us what to expect?

The Fair

The books of the fair are now closed, the treasurer reporting the neat sum of $1,684, as the total amount realized. One of the results of this fair, not before made public, is the increase of $10 in the Rebecca D. Homer Fund, through the Life Members' Table.

It may be recalled that ever since the last fair in 1909 we have had three funds besides the Life Membership Fund, known as Memorial Funds, namely:

Rev. Carlton A. Staples Fund	$15.00
Rev. Henry Wescott Fund	10.00
Miss Rebecca D. Homer Fund, now amounting to	24.00
Total	$49.00

Anyone wishing to make even some small contribution to our work might very well swell one of these funds.

A Social Service Meeting

Mr. Sanford Bates, the Vice-President for New England, represented the Y. P. R. U. at a Young People's Christian Union mass meeting, in the interests of Social Service, held in the Columbus Avenue Universalist Church, Boston, Mass., on Sunday afternoon, Nov. 26. The meeting was under the auspices of the Massachusetts President of the Y. P. C. U., Rev. Fred A. Wilmot, and was largely attended, showing the interest among our liberal young people in this subject. Below is a brief report of the meeting taken from *Onward*, the official bulletin of the Y. P. C. U.:

"Among the brief addresses, we were much gratified with the cordial and helpful attitude of Mr. Sanford Bates, who represented the Unitarian Y. P. R. U., and told us of the practical ways in which that body has taken up Social Service.

"The main address was delivered by Professor Jeffrey R. Brackett. The modesty with which Dr. Brackett set forth the true meaning of service, which has so truly been the keynote of his useful life, was inspiring and illuminating. First he dispelled the critics, who are apt to underrate the influence of the church upon society, just because there is no material means of measuring the good it does. Then he pointed out the direct and indirect ways in which the church should fulfill its mission; internally by showing a greater amount of church hospitality, and externally by showing a wider range of human sympathy. Then Dr. Brackett pointed out the ways in which the church was rightly under criticism. The institution known as the Church and the real thing we know as Christianity are not synonymous. The spirit of Christianity was never stronger than it is now, but the Church as an institution seems to some to be waning. The Church should be the power house from which spreads all influences for the betterment of mankind."

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Two Serious Mistakes

Two erroneous opinions, widely held by good people, seriously impede the progress of the temperance movement: One, the feeling that intemperance is no great evil; the other, the belief that little can be done about it.

But the nearly 50,000 arrests in Boston for drunkenness the last year, making a line of men, women and children from Boston to Salem, show what an immense evil this is. The saloons of our nation, all sources of poverty and nurseries of crime, put side by side, would fill both sides of the road from Boston to Chicago; the blackest social fact and factor in the land! Is it a small matter that 1,000 children are born in Boston every year seriously handicapped for life, because of the drink habits of parents? Is it a small matter that twice as much money is spent in our land for liquor that destroys life, as for life and accident insurance, intended to protect life? Is it a small matter that the use of beer and whiskey is one of the chief causes of death from consumption, cancer and pneumonia? Is it a small matter that the Liquor Trade does more than any other influence in the land to corrupt politics and impede the moral progress of the people?

A recent experience in Liverpool, during the strike last summer, shows that much can be done to lessen these gigantic evils, if people really try to do so. The Licensing Justices finally became so much alarmed that they ordered the public houses (saloons) not to open until 2 o'clock in the afternoon. For ten days in August this order was carried out. Results? Arrests for drunkenness during those ten days dropped (from 305 in 1910) to 100—a reduction of 67 per cent. Other arrests dropped 35 per cent. Shopkeepers did much more business, while savings banks and insurance societies collected more money! As soon as the usual hours of opening were resumed, arrests for drunkenness mounted up to about 500 per day during the following ten days!

Many similar experiences demonstrate that a strong, aggressive public opinion, operating through stringent laws, can greatly reduce the curse of drink. Nothing is more needed today than a clearer recognition of the number and magnitude of the evils due to liquor, and also a keener reailzation by good people that they have it in their power to prevent much of this suffering and degradation, if they would bestir themselves.

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